

THREE
SERMONS
MADE BY M^R.
HENRY SMITH.

- I. *The Benefit of Contentation.*
 - II. *The Affinity of the Faithfull.*
 - III. *The Lost Sheepe found.*
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Printed by W. S. for John Smith, and are to be sold at
his shop in St. Dunstons Church-yard.

THREE SERMONS MADE BY MR. HENRY SMITH.

I. The Benefit of Contemplation.
II. The Affinity of the Trinity.
III. The Love of God.



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THE BENEFIT OF Contentment.

I. TIMOTH. 6. 6.

Godlinesse is great gaine, if a man be content with that hee hath.

Because when we preach, we know not whether we shall preach against any curse, or to choose fit and proper Texts, to speake that which I would speake, and that which is necessary for you to heare, I therefore, thinking with my selfe what doctrine were fittest for you, I sought for a Text which speakes against covetousnesse, which I may call the Londoners sinne. Although God hath given you more then ocher, which should turne covetousnesse into thankfulness: yet as the Tree groweth with the Oake, so covetousnesse hath growne with riches: every man witheth the Philosophers stone, and who is wick in these walls, that think he hath enough, though there bee so many that have not much. As the Israelites murmured as much when they had *Manna*, as when they were without it, so they which have riches covet as much as they which are without them, that conferring your minds and your wealth together, I may truly say, this world is rich if it were not too wretched. This is the Devil which bewitcheth you, to thinke that you have not enough, when you have more then you need. If you cannot chuse but covet riches, I will shew you riches which you may covet. *Godlinesse is great riches*: In which words, as *Isaiah* craved of his Wives and his Servants

1. 12. 2. 1.

1. 1. 2. 1.

8. 21. 1. 1.

Exo. 16. 2.

Num. 11. 4.

1. 2. 1. 1. 1.

Gen. 35. 4.

- to give him their Idols, that he might bury them also. *Paul* counselled these que-wines, that he might burye, and that ye might be no longer be troubled by the vantage in bread of *gold*, for the poore great gaine. *Godliness is great gaine*: as if he should say, Will you couet little gain before great? you haue found little ioy in mony you shall find great ioy in the holy Ghost: you haue found little peace in the world, you shall finde great peace in *God*. Thus seeing the world strait for the world, like beggers thrusting at a dole, Lawyer against Lawyer, Brother against Brother, Neighbour against
- 1. Reg. 21. 4** Neighbour, for the golden apple, that poore *Naboth* cannot hold his own, because so many *Achabs* are sick for his Vineyard: when he hath found the disease, like a skilfull Physician, he goeth about to picke out the greedy worme which maketh men so hungry, & setteth such a glasse before them, that will make a shilling seem as great as a pound, a cottage seeme as faire as a palace, and a Plough seeme as goodly as a Diadem, that he which hath but twenty pounds, shall be as merry as he which hath an hundred, and he which hath an hundred, shall be as iocund as he which hath a thousand, and he which hath a thousand, shall be as well contented as hee
- Dan. 1. 12.** which hath a million: burne as *Daniel* did thine with water and pblse, as well as the rest did with their wine and junkers. This is the vertue and operation of these words: If you heare them with the same Spirit that *Paul* wrote them, they will so work upon your hearts, that you shall goe away every
- Luk. 19. 8.** man contempted with that which *hee* hath, like *Zachari*, which before hee had seene *Christ*, knew nothing but to scrape, but as soone as he had heard *Christ*, all his mind was set vpon giuing: this was not the first day that *Zachari* seemed rich to others, but this was the first day that *Zachari* seemed rich vnto himselfe when riches seemed dung, and
- Mat. 19. 21** godliness seemed riches. *Christ* doth not will others to giue all their goods away to the poore, as he bade the yong man, to see what he would doe, but he which forbiddeth to keepe his riches, forbiddeth vs to loue riches, and makes our riches seeme pouertie. When ye contemne riches, ye shall seem

rich, because no man hath enough, but he which is contented: but if ye cōge, & grone, and thirst, as *Jacob* gaue *Ans-* Gen. 49.4.
her a blessing, but said, *thou shalt not be excellent*, so God may
 giue you riches, but he saith, *you shall not be satisfied*. For ye
 will be couetous vntil ye be religious. He that wil haue con-
 tentation, must leaue his couetousnesse in pawne for it. This
 is the spirit which we should cast out, if we wil leaue but this
 one sinne behinde, you shall depart out of this Church like
Namath out of *Jordan*, as if you had beene washed, and all
 your sinnes swept away, like the scales from *Pauls* eyes. For
 what hath brought vsury, and Simony, & bribery, and cruelty,
 and subtilty, and enuy, & strife, and deceit into this City,
 and made euery house an Inne, and euery shop a Market of
 oatches, and lies, and fraud, but the superfluous loue of mo-
 ny? Name couetousnes, and thou hast named the mother of
 all these mischiefs, other sins are but hirelings vnto this sin;
 vsury, and bribery, and simonie, and extortion, & deceit, and
 lies, and oatches, are factors to couetousnesse, and serue for
 Porters to fetch and bring her liuing in. As the Receiver
 makes a thiefe, so couetousnesse makes an vsurer, and extor-
 tioner, and deceiuer, because she receiue the booty which
 they steale. Euen as *Rachel* cryed to her husband, *Giue mee* Gen. 30.1.
children or else I die, so couetousnes cryeth vnto vsurie, and
 bribery, and simonie, & cruelty, & deceit, and lies, *Giue me*
riches or else I die. How they may saue a little, and how they
 may get much, & how they may prolong life, is euery mans
 dreame from Sunne to Sunne, so long as they haue a knee ro
 bow vnto *Baal*: so many vices bud out of this one, that it is
 called, *The roote of all euill*, as if we would say, the spawne
 of all sinne. Take away couetousnesse, and he will sell his
 wares as cheape as he: he will bring vp his children as ver-
 tuously as hee: he will refuse bribes as earnestly as hee: hee
 will succour the poore as heartily as hee: hee will come to
 the Church as lightly as hee. If ye could feele the pulse of
 euery heart, what makes *Gehezi* take the bribe which *Eli-*
sha refused, what makes *Demetrius* to speake for Images, 2.Kin.5.11
 which *Paul* condemned, what makes *Nabal* denie *David*, 1.Sam.25.
 that

that which *Abigail* gaue him? what makes *Inda* grudge the oyle which *Mary* tendered nothing but couetousnesse. When thou shouldest giue, she saith it is too much: when thou shouldest receiue, she saith, it is too little: when thou shouldest remit, she saith, it is too great: when thou shouldest repent, she saith, it is too soone: when thou shouldest heare, she saith, it is too far: like *Pharash*, which found one businesse or other to occupie the Iewes when they should serue God.

Thus euery labour hath an end, but couetousnesse hath none; like a suiter in Law, which thinks to haue an end this Terme, and that Terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an affection to his purse, as his aduersary hath to his land: so he which is set on coueting, doth drinke brine which makes him thirst more, & sees no hapen till he arriue at death; when hee hath lied, he is readie to lie againe: when he hath sworne, hee is readie to sweare againe: when he hath deceiued, he is ready to deceiue againe, when the day is past, hee would it were to begin againe: when the Terme is ended, hee wisheth it were to come againe, and though his house be full, and his shop full, and his coffers full, and his purse full: yet his heart is not full, but lank and emptie, like the disease which wee call the wolfe, that is alwaies eating, and yet keeps the bodie leane. The Ass doth eate the food which shee findeth. The Lion doth refresh himselfe with the prey that he taketh, but the couetous man lieth by his money, as a sicke man sits by his meat, and hath no power to taste it, but to looke vpon it; like the Prince to whom *Elisba* said, *That he should see the carue with his eyes; but none should come within his mouth.* Thus the couetous man makes a foole of himselfe. He coueteth to couet: he gathereth to gather: he laboureth to labour: he careth to care: as though his office were, to fill a coffer full of Angels, & then to die like an Asse which carrieth treasures on his backe all day, and at night they are taken from him which did him no good but load him. How happy were some, if they knew not gold from leade? If thou bee

wise

wise (saith Salomon) thou shalt be wise for thy selfe: But he which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping (as though he should doe nothing but gather in this world, to spend in the next) vnlesse he be sure that he should come againe when he is dead, to eate those scraps which he hath gotten wth all his stirre? Therefore couetousnesse may well be called Misery, and the couetous Miserable, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which loue money better then themselves: but this is the iudgement of God, that they which deceive others deceive themselves, and liue like *Cain*, which was a vagabond vpon his owne land, so they are beggers in the midde of their wealth: for though they haue vnderstanding to know riches, and a mind to seeke them, and wit to finde them, and policie to keepe them and life to possesse them; yet they haue such a false sight and bleare eye, that when their riches lie before them they haue pouertie, and he which hath not halfe so much, seemes richer then they: Will you know how this comes to passe? To shew that the couetous men belong to hell, they are all like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but as the Horse leach cryeth giue, giue, so their hearts cry bring, bring: & though the tempter should say to him, as he said to Christ, *All these will I giue thee*, yet all will not content them, no more then Heauen contented him. But as the Glutton in Hell desired a drop of water, and yet a riuer would not satisfy him: for if a drop had bin granted him, he would haue desired a drop more, and a drop to that: so they will lie, and sweare, and deceiue for a drop of riches. The deuill needs not offer them all, as he did to Christ, for they will forsake him for lesse, but if he could giue them all, all would not content them, more then the world contented *Alexander*. For it is against the name and nature of couetousnesse to be content, as it is against the name & nature of Contentation to be coue-

Gen. 4.14.

Pro. 30.15.

Mat. 4.9.

Luke 4.6.

Luk. 16.24.

rous. Therefore one saith, That no mans heart is like the couetous mans heart, for his heart is without a bottome.

Gen. 5. 15. A Prentise is bound but for nine yeeres, & then he is free, but if the couetous man might liue longer then *Methuselah*, yet they would neuer be Free-men, but Prentises to the world, while they haue a foot out of the graue.

1. Pet. 5. 8. It is a wonder to see; as the Deuill compasseth about, seeking whom he may deuoure. so men compass about, seeking what they may deuoure. such loue is betwene men & money, that they which professe good will vnto it with their hearts, will not take so much paines for their life, as they take for gaine. Therefore no maruell, if they haue no leasure to sanctifie themselues, which haue no leasure to refresh themselues. Christ knew what hee spake when he said: *No man*

Mat. 6. 24. can serue two Masters (meaning God, & the world) because each would haue all. As the Angel and the Diuill stroue for the bodie of *Moses*, not who should haue a part, but who should haue the whole, so they strue still for our soules, who

Iude 7. shall haue all. Therefore the Apostle saith, *The loue of this world is enmity to God.* Signifying such emulation betwene these two, that God cannot abide the world should haue a part, and the world cannot abide that God should haue a part. Therefore the loue of the world must needs be enmity to God, and therefore the louers of the world must needs be enemies to God: and so no couetous man is Gods seruant, but Gods enemy. For this cause couetousnesse is called Idolatry, which is the most contrary sinne to God, because as treason sets vp another King in the Kings place, so Idolatry sets vp another God in Gods place.

Ephes. 5. 5.

This word doth signifie that the couetous make so much of money, that they euen worship it in their hearts, & would doe as much for it as the Idolaters doe for their Idols. *Paul* seeing such sins committed, and such pains taken for gaine; thought with himselfe, if they could be perswaded, that *godlines is gaine*, it is like that they would take as much paines for Godlines as they that take for Gaine. Therefore he taketh vpon him to proue this strange Paradoxe, that godlinesse

is gaine, against all them in the verse before, which hold, that
 gaine is godlinesse. These two opinions are very contrary,
 and heere are many against one. A man would thinke that
Paul should bee very eloquent and sharpe witted; and that
 he had need to vse some Logicke, for hee hath chosen a hard
 Text. What, *Paul*, will you proue that *godlines is gaine*? You
 shall haue more opponenents against you then *Michaiab* had 1. Reg. 27. 7
 when he forbad *Achab* to fight. If you had taken the former
 verse which saith that *gaine is godlines*, then you should haue
 had matter and examples enough, the Merchant & Mercer,
 and Lawyer, and Land-lord, and Patron, and all would come
 in and speake for gaine, as the Ephesians cryed for *Diana*: Act. 19. 28,
 but if you will be crosse to all, and preach, *godlinesse is gaine*,
 to them which count gaine godlines, men will thinke of you
 as *Festus* did, that you speake you know not what. These Act. 26. 14.
 lessons are for *Paul* himselfe. As Christ saith, *All do not re-* Mat. 19. 11.
ceiue this word, so all doe not count this gaine, but losse: we Luk. 11. 18
 count him rich that hath his barnes full like the churle, his Luk. 16. 14
 coffers full like the glutton, his table full like *Beltasar*, his Dan. 5. 1.
 stable full like *Salomon*, his grounds full like *Iob*, his purse 1. Reg. 4. 26
 full like *Crasus*. You speake against your Master, for Christ Iohn 1. 3.
 sent word vnto *Iohn*, that the poore receiue the Gospell, as Luk. 7. 22.
 tho the godly were of the poorer sort: and *Dauid* calleth the Psa. 73. 12
 wicked rich, *they prosper and flourish*, saith hee, their seede
 blasteth not, their cow casteth not, as if hee should say, It is
 not as you take it, *Paul*, that godlines dorth make men rich. Luk. 16. 19.
 For this I haue obserued in my time, that the wicked be the 20.
 wealthiest: and good *Lazarus* is the poore man, and wicked Iohn 7. 48.
Dines is the rich man. Againe, wee reade that the Officers
 were asked which of the Pharisees, or of the Rulers did fol-
 low Christ, yet these were counted rich men, though they
 had no godlinesse: and if you should examine your selfe, it
 seems you were no rich man for all your godlines, when you 1. Thes. 2. 9.
 did worke with your hands for your liuing; therfore if god-
 linesse be such gaine, how happeneth it that your share is no Iohn 3. 4.
 better? so they which are like *Nicodemus* (when Christ saith
 that they must be borne againe) thinke that they can haue no
 other

other meaning, but that they must returne into their mothers wombe; and when he calles himselfe bread, that hee must needs meane such bread as they dine with. As the
Iohn 6. Jewes, hearing the Prophets speake so often of Christs Kingdome, and call him a King, looked for a temporall King, that should bring them peace, and ioy, and glory, and make them like Kings themselves: so the carnall eares, when they heare of a kingdome, and treasures, and riches, straight their minds runne vpon earthly, and worldly, and transitory things, such as they loue to whom *Paul* answereth, as Christ answered his Disciples, *I haue another meate which you know not of: so there are other riches which you know not of: I said*
Iohn 4.3. not, that godlinesse is earthly, or worldly, or transitory gaine, but great gaine.

He will not onely proue godlinesse to be gaine, but great gaine: as if he should say, more gainfull then your wares, and rents, and fines, and interest, as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, and all the men of riches belieue, that godlinesse will make them rich sooner then Couetousnes. I feare this saying may be renewed, *sa man tell you, ye will not beleue, &c.* As the Lord looked downe vpon the earth, to see if any did regard him, & said, *There is not one:* so this sentence may goe from Court to City, from Citie to Country, and say, there is scarce one in a towne that will subscribe vnto it. *Many* (said *Dauid*) *aske who will shew vs any good?* meaning riches, and honour, and pleasure which are not good. But when he came to godlinesse it selfe, he leaues out *Many*, and prayeth in his own person, *Lord lift thou vp the light of thy countenance vpon vs,* as if none would ioyne with him. Yet *wisdomme is iustified by her own children,* & the godly count
Mat. 11.19 godlinesse gaine: to make vs loue godlinesse, he calleth it by the name of that we loue most: that is, *gaine.* As the Father
Luke 1.51. calleth his Son which he would loue more then the rest, by his owne name, to put him in mind of such a loue as he beareth to himselfe. Here we may see that God doth not command men to be godly, only because it makes for his glory, but

but because godlinesse is profitable to vs. For godlinesse is not called *gaine*, in respect of God, but in respect of vs: it is *gaine* to vs, but it is *dutie* to him. So it is called a *health* in respect of vs, because it is the health of our soules; so it is not called a *kingdome* in respect of God, but in respect of vs, because we are intitled to the Kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodnes of all is found in godlinesse, and therefore godlinesse is called by the names of those things that men count best, to shew that the godly are as well, as merry, as content with their loue towards God, and Gods loue towards them, as other are with health and wealth, and pleasures. Therefore it is said of the godly, *The feare of the Lord is his treasure.* Therefore (saith *jeremy*) *The Lord is my portion*, as though he desired nothing else, and therefore it is said of *Moses*, *That he esteemed the rebuke of Christ greater riches, then all the treasures of Egypt.* If crosses be riches, as *Moses* thought, what riches are in godlinesse? But is this all the harvest? Shall godlinesse be all the godly mans riches? Nay (saith *Paul*) *Godlinesse hath the promises of this life, and of the life to come*, that is, the godly shall doe well in heauen and here too. And therefore *Christ* saith, *First seeke the kingdome of God, and all the rest shall be cast upon you*; euen as the sheaves fell before *Ruth*, so riches shall fall in your way as they did to *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*: riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich straight. For all good things were created for the good, and therefore they are called *good*. Because the good God, created them for good men to good purpose, therefore as *Iacob* got the blessing, so he got the inheritance also: to shew that as the faithful haue the inward blessing, so they haue the outward blessings too, when they are good for them. For (saith *David*) *They which seek the Lord shall want nothing that is good.* Now God knoweth better thē we what is good for vs, as the nurse knoweth better then the childe when the milke is ready for it. Therefore *Christ* saith, *Your heauenly father knoweth what*

you haue need of: he saith not, *that we know what we haue need of*, but *that our Father knoweth*: as if he should say, when you haue need of health, your Father will send you health: when you haue need of riches, your Father will send you riches: when you haue need of libertie, your Father will send you liberty: for he saith not only, *that our Father knoweth what we haue need of*, but *that hee will giue vs the things which wee need*. Therefore as children take no care for their apparell what clothes they shall weare, nor for their victu-
 Mat. 7.11. *alls, what meate they shall eate*, but leaue this care for their Father, so saith Christ, *Take you no care for my Father careth for you.*
 Matt 6.31
 Psal. 34.10
 & 23.5.

He was not content to call *Godlinesse* *gaine*, but he calleth it *great gain*, as if he would say, *Gaine*, and more then *Gaine*: riches, and better then riches: a Kingdome, and greater then a Kingdome. As when the Prophets would distinguish betweene the Idoll gods, and the liuing God, they call him the
 Deut. 12.17 *great God*: so the *gaine of Godlinesse* is called *great gaine*.
 Mar. 4.7. The riches of the world are called earthly, transitory, inares, thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earnest loue of men from them, the holy Ghost brings them in with these names of disdaine, to disgrace them with their louers: but when he comes to godlinesse, which is the riches of the soule, he calleth it *great riches*, heauenly riches, vnsearchable riches, euerlasting riches, with all the names of honour, and all the names of pleasure, & all the names of happines. As a woman trimms and decks her selfe with an hundred ornaments, only to make her amiable, so the holy Ghost setteth out godlines with names of honour, and names of pleasure, and names of happines, as it were in her Jewels, with letters of commendation, to make her be beloued. Lest any riches should compare with godlines, he giues it a name aboue other, and calleth it *great riches*, as if he would make a distinction between riches and riches, betweene the *gaine of couetousnes*, & the *gaine of godlines*, the peace of the world, and the peace of conscience, the ioy of riches, and the ioy of the holy Ghost,
 Cant. 4.1.
 The

The worldly men haue a kinde of peace, and ioy, and riches. But I cannot call it *great*, because they haue not enough; they are not contented as the godly are, therefore only godlinesse hath this honour to be called *great riches*. The gaure of couetousnes is nothing but wealth, but the gaure of godlines is wealth, and peace, and ioy, and loue of God, and the remission of sinnes, and euercasting life. Therefore only godlines hath this honour, to be called *great gain*. Riches makes hate, but godlines makes peace; riches breeds couetousnes, but godlinesse brings contentation: riches makes men vnwilling to die, but godlines makes men ready to die: riches often hurt the owner, but godlines profiteth the owner and other. Therefore onely godlinesse hath this honour, to be called *great riches*. Such gaure, such ioy, such peace is in godlines, and yet no man couets it: & this is the quality of vertue, it seemeth nothing vnto a man, vntill he hath it, as *Solomon* saith of the buyer, while he is in buying, he dispraiseth the thing which he buyeth, and saith, *It is naught*, it is not worth the price which ye aske; but when hee hath bought it, so soone as he is gone, he boasteth of his penny-worths; and saith it is better then his money. So godlinesse, before a man hath it, hee saith it is not worth his labour, and thinkes every houre too much that he spendeth about it; but when hee hath found it, hee would not lose it againe for all the world, because he is now come to that which followeth, to be content with that he hath. Here *Paul* sheweth with what a man should be contented, not with one thousand pounds, nor one hundred pounds, nor twenty pounds, but with that he hath: and there is great reason why he should so: because no man knowes what is fit for him so well as his cuer. And therefore every one should esteeme so reuerently of God, that he thinke nothing better for him (for the time present) then that which God measureth forth vnto him. For when *Christ* had no mony, hee was content, and when he wanted mony to pay tribute, he sent for no more then he needed: he might haue commanded twenty pounds as well as 20 pence; But to shew, that we should desire no more then will serue our

Gen. 13. 8.

Pro. 30. 14.

Mat. 17. 17.

our turne, hee would haue no more then seru'd his nature. Now, Because contentation is of such a nature, that it can please it selfe with poverty, as well as riches; therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (saith *Paul*) we owe to godlinesse, because it is not possible for a wicked man to be contented; for as he is not satisfied with sin; so is he satisfied with nothing. Riches come, and yet the man is not pleased: libertie comes, and yet the man is not pleased; pleasure comes, and yet the man is not pleased; vntill God come, and then hee

Psal. 23. 5. saith, *My cup is full. Shew vs thy father* (saith *Philip*) *and it*
Iohn 14. 7. *sufficeth.* Nay, shew vs thy truth, and it sufficeth. *Now my*
Luk. 12. 19. *soule* (saith the churle) *take thy rest* (nay, now my soule take thy rest, for thou hast lidd vp for many yēers. The godly man hath found that which all the world doth seeke; that is, *Enough*: Euerie word may be defined, and euery thing may be measured, but *enough* cannot be measured or defined it changeth euery yeere: when we had nothing, we thought it *Enough*, if we might obtain lesse then we haue; when we came to more, we thought of another *enough*; now we haue more, we dreame of another *enough*: so *enough* is alwaies to come, though too much be there already. For as oyle kindleth the fire which it seems to quench: so riches come as though they would make a man contented; and make him more contentious. Therefore seeing contentation was neuer found in riches, the Apostle teacheth to seeke it in godlinesse, saying; *Godlinesse is riches*, as though it did not only make a man contented, but make a man contented with a selfe. *Ites* speakes as though he had found a new kind of riches, which the world neuer thought of, that are of such a nature, that they will satisfie a man like the water that Christ spake of, *for that*
Iohn 4. 13. *drinke of this water shall thirst no more*: for they that taste of these riches shall couet no more: but as the holy Ghost filled all the house, so the grace and peace, and ioy of the holy Ghost filleth all the heart; that as *Ioseph* had no need of *Astronomy*, because he had the spirit of propheticie, so he which hath contentation, hath little need of riches: he thinkes not

of the Philosophers stode, nor the gold of Ophir, nor the Mines of India, but hee hath his satisfaction off, without suit of law; for hee hath within a peace-maker within, which would make all Lawyers, Preachers, if men were so wise, to take counsell of him.

1. Reg. 9. 25

When the law is ended, if the man be not content he is in trouble still; when his disease is cured, if he be not content, hee is sicke still; when his want is supplied, if he be not content, he is in want still; when bondage is turned into liberty, if he be not content, he is in bondage still; but though he be in law, and sicknesse, and pouertie, and bondage, yet if hee be content, hee is free, and rich and merry, and quiet, euen as Adam was warlike though he had no clothes.

Gen. 1. 25

Such a Commander is Contentation, that wheresoeuer shee foeth foot, an hundred blessings wait vpon her; in euery disease she is a Physician, in euery strife she is a Lawyer, in euery doubt she is a Preacher, in euery griefe she is a Comforter, like a sweet perfume which taketh away the euil sent, and leaueeth a pleasant scent for it. As the Unicorne's horne, dipped in the Fountain, makes the waters which were corrupt and noysome, cleare and wholsome vpon the sudden; so, whatsoever est as godlinesse comes vnto, is such like the Apostles, Peace be to this house, peace be to this heart, peace be to this man.

Luke 1. 9.

I may liken it to the five loaves and two fishes, wherewith Christ fed foure thousand persons, and yet there were twelue baskets full of that which was left; which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they haue but little for themselves; yet they haue something for others: like the Widowes Mite, that they may say as the disciples said to Christ, they want nothing though they haue nothing. Contentation wanteth nothing. & a good heart is worth all. For if she want bread, she can say as Christ said, I haue wither bread. If she want riches, she can say, I haue other riches: If she want strength, she can say, I haue other strength: If shee want friends, she can say, I haue other friends. Thus the godly find

Mar. 12. 41

Luke 21. 35

John 4. 32

all

all within, that they seeke without. Therefore if you see a man contented with that he hath, it is a great signe that godlines is entred into him: for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore

1. Cor. 9. 16. *Paul* saith after his conuersion, that which hee could neuer

Phil. 4. 12. say before his conuersion, *I haue learned to be content*: First he learned godlines, then godlines taught him contentation. Now (saith *Paul*) *I haue learned to be content*: as though this were a lesson for euery Christian to learne, *to be content*. For

Deut. 3. 26 thus he must thinke, that as God said to *Moses* when hee could not obtaine leaue to go to *Canaan*: *Let this suffice thee to see Canaan*: so, whatsoever he giueth, he giues this charge

1st. 10. 19, which is, *Let this suffice thee*. As *Jeremy* saith, *This is my ser- uice, and I will beare it*: so thou must say, *This is my portion, and I will take it*. This is the signe, whether godlines be in a man, if he haue ioy of that which he hath: for things which

1. Tim. 6. 17 God giueth to the righteous, *Paul* saith, that hee giueth them to enioy; that is, if he haue much, he can say with *Paul*, *I haue learned to abound*; if he haue little, hee can say with *Paul*, *I haue learned to want*; that is, if hee haue much, as *Abraham*, and *Isaac*, and *Jacob*, and *Job*, and *Joseph*, yet it

John 21. 11. cannot corrupt his minde, but as the net was full of Fishes, and yet not rent, because they cast it in at Christs command: so, though the godly man be full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because he remembereth, that these things were giuen him to doe good, as *Hester* thought of her honour: for if we haue little, it is like the little oile which serued the

Heb. 4. 14. Widow as little as it was. *A little to the righteous* (saith *Da- uid*) *it is better then great riches to the ungodly*: for when a man hath found the heavenly riches, he careth not for earthly riches, no more than he that walkes in the Sunne, thinkes whether the Moone shine or no, because hee hath no need of her light. Therefore we conclude with *Christ* *Blessed are they which thirst after righteousness, for they shall be satisfied*: not they that thirst after riches; nor they that thirst after honour, nor they that thirst after pleasure. Shall be satisfied, but

thirst

thirst more, as the ambitious, voluptuous, and couetous doe; but they that thirst after right consues, shall be satisfied, albeit they haue no riches, nor honour, nor pleasure. If yee aske like the Virgin, *How can this be?* I answer: Euen as *Adam* Gen. 2.16. was warme without clothes, so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakednesse, so long as he was innocent: but when hee began to rebell, then began hee to want clothes: so though a man be poore, yet he sees not his pouertie, so long as he is contented: but when he begins to couet, then hee begins to want riches, and from that day the curse (in the first of *Aggeus*, Verse 6.) takes hold on him; *Ye eate, but ye haue not enough: ye drinke, but ye are not satisfied: ye clothe your selues: but ye are not warme.* Indeed the couetous man seemes to draw the world to him with eords, his coffers are of Loadstones, his hands like nets, his fingers like lime twigs: there it comes, and there it comes, one would thinke this man should be happy one day.

When the Churles barnes were full, hee bade his soule take rest, thinking to gaine rest by couetousnesse, that hee might say, Riches gaine rest, as well as Godlinesse: but see what happened: that night, when he began to take his rest, riches, and rest, and soule, and all, were taken from him. Luk. 11.16. Did he not gaine faire? Would hee haue taken such paines, if he had thought of such rest? Couetousnes may gaine riches, but it cannot gaine rest: ye may thinke like this churle, to rest, when your barnes, and shops and coffers are full: but ye shall finde it true which *Esay* saith, *There is no rest to the vngodly:* therefore the wise man, to preuent all hope of rest, or honour, or profit by sinne, speakes as though hee had tried, *A man cannot be establisshed by iniquitie.* Therefore he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or vsury which is iniquitie. Therefore blessed is the man whom godlines doth make rich: for when the blessing of the Lord maketh rich, saith *Salomon*, hee doth add no sorrow to it: but, saith he, the reuenews of the wicked is trouble; as though his money were care. Wherefore, let Pa-

tron and Landlord, and Lawyer, and all say now, that *Paul* hath chosen the better riches, which thiefe, nor moath, nor canker can corrupt: these are the riches at last, that we must dwell with, when all the rest, which we haue lied for, and sworne for, and fretted for, and coulsened for, and broken our sleepe for, and lost many Sermons for, forsake vs, like seruants which change their masters: then Godlinesse shall seeme as great gaine to vs, as it did to *Paul*; and he which loued the world most, would giue all that hee hath for a dramme offaith, that hee might be sure to goe to heauen, when he is dead, though hee went towards hell so long as he liued.

Mal. 3. 14. Here then is an answer to them which aske, *What profit*
2. Sam. 19. is it to serue God? How happie was *Barzillai* that would
 33. not be exalted? what quiet had the *Shunamite* which ca-
3. Reg. 4. 13. red not for preferment? when did the Disciples seeme so
Luke 5. 11. rich, as when they were willing to leaue all? This shall bee
 your gaine, when you are visurers of Godlinesse, Is not the
 word gone forth yet, which hath killed couetousnesse, that
 I may end my Sermon? Either you goe away contented, or
 you go away condemned of your owne conscience: before
 you were vext with couetousnesse, but now the world shall
 vex you too: for you shall neuer couet, nor lie, nor deceiue
 hereafter, but a Sergeant shall arrest you vpon it, and some
 sentence which you haue heard, shall gnaw you at the heart
 with a memorandum of hell, that ye shall wish, O that I could
 abandon this sinne, or else, that I had neuer heard that war-
 ning, which makes it a corrasieue vnto me before I can leaue
 it: if they which are greedy still, could see what peace and
 rest, and ioy goe home with them that are contented,
Acts 3. 6. though they may say with *Peter*, *Gold & siluer haue I none*,
 euery man would be a suiter to Godlinesse, that he might
 haue the dowry of contentation.

If any here be couetous still, let him alwaies thinke, why
Psal. 119. *Dauid* praieeth, *Turne my heart to thy law & not to conetous-
 nes*: he might haue named pride, or anger, or lust, but that no
 sin did so keepe his thoughts from the law, as couetousnes
 when

when it came vpon him: he saith, *Turne my heart vnto thy law, and not to couetousnesse*, as though a man could not bee couetous, and haue any leisure to thinke vpon any good. But as *Iohn* baptized with water, so I can but teach you *Luke 3.* with words.

Now you haue heard what contentation is, you must pray to another to giue it vnto you. It is said of this Citie, that many Citizens of London haue good-wills, but bad deeds; that is you doe no good vntill you die. First, yee are vngodly, that you may be rich: and then you part from some of your riches, to excuse for some of your vngodlinesse. It may be that some here haue set downe in their wills, when I die, I bequeath an hundred poundsto a Colledge, and an hundred poundsto an Hospitall, and an hundred gownes vnto poore men. I doe maruell that you giue no more when you are at that point: for *Iudas*, when he died, returned all againe: so yee die, and thinke when yee are gone, that God will take this for a quittance. Be not deceiued: for God doth not looke vpon that which ye doe for feare, but vpon that which yee doe for loue: if yee can find in your heart to doe good while you are in health, as *Zachens* did, then God hath respect to your offering: but before, God hearkens how ye giue your riches: first he examines how yee came by them: for a man may be hang'd for stealing the mony which hee giues to the poore, because if hee should count godlinesse gaine, much more should he care to gaine by godly meanes. Thus you see the fruits of godlinesse, and the fruits of couetousnesse, to stay *Balaams* polling for a bribe, and the sons of *Zebedeus* suing for preferment, lest seeking for almes they lose a better Kingdome than *Saul* found. If you be couetous, yee shall neuer haue enough, although you haue too much: but when ye pray, *Thy kingdome come*, ye shall wish, *my kingdome come*. If yee be godly, yee shall haue enough, though ye seeme to haue nothing like to the *Smyrnians*, of whō God saith, *I know thy poverty, but thou art rich*. Therefore what counsell shall I giue you; but as Christ counselled his Disciples, *Be not friends to riches, but make you friends of*

Mal. 27. 8.

2. Cor. 9. 7.

Luke 19. 8.

Num. 22. 17

1. Sam. 10. 1

Luke 11. 2.

Reuel. 1. 9.

Phil. 4. 12. riches: and know this, that if ye cannot say as *Paul* saith, *I have learned to be content*, godlines is not yet come to your house; for the companion of godlinesse is Contentation: which, when she comes, will bring you all things. There-
Iohn 8. 36. fore as *Christ* saith, *If the Son make you free, you shall be free indeed*: so I say, if godlinesse make yerich, yee shall

beerich indeede. The Lord *IESVS* make

ye doers of that yee have heard, Amen.

F I N I S.

THE



THE AFFINITIE OF
the FAITHFULL.

Luke, VIII.

19. Then came to him his Mother and Brethren, and could not come neere him for the prease.

20. And it was told him by certaine, which said: thy Mother, and Brethren, stand without, and would see thee.

21. But he answered and said vnto them, My Mother, and Brethren are those which heare the Word of God, and doe it.

Here is Christ preaching, a great prease hea-
ring, his Mother & his Friends interrupting,
and Christ againe withstanding the inter-
ruption, with a comfortable doctrine of his
mercie towards them which heare the word
of God and doe it. When Christ was about a worke and ma-
ny were gathered together to heare him the Deuill thought
with himselfe, as the Priests and Saduces did in the
fourth of the Mathew, If I let him thus, all the world
will follow him, and I shall be like Rabel, without Chil-
dren: therefore deuising the likeliest policie to frustrate and
disgrace but one of his Sermons, thereby to make the peo-
ple vnwilling to heare him againe: As hee set *Eve* vpon *Gen. 3. 6.*
Adam, and made *Jobs* wife his instrument, when he could *Iob 2. 9.*
not see himselfe: so hee sendeth Christs Mother, and pur-
teach in the minds of his Kinsmen, to come vnto him at
that instant, when hee was in this holy exercise, and call
vpon him while hee was preaching, to come away, and

goe with them. Christ seeing the Serpent dealing how he made his Mother the Tempter, that all the Auditory might goe away temptic, and say where they came: We heard the man which is called *Iesus*, and he began to preach vnto vs, with such words, as though hee would carry vs to heauen: but in the midst of his Sermon, came his *Mother*, and *Brethren* to him, that it might be knowne what a kinsman they had: and so soone as he heard that they were come, suddenly he brake off his Sermon, and slip away from vs, to goe and make merry with them. Christ, I say, seeing this traine laid by Satan, to disgrace him (as he doth all his Ministers) did not leaue off speaking, as they thought he would: but, as if God had appointed all this, to credit and renowne him, that which was noised here to interrupt his doctrine, hee taketh for an occasion to teach another Doctrine, that there is a neerer conjunction betweene Christ and the Faithfull, then betweene the Mother and the Sonne, which are one flesh. Therefore when they say, thy *Mother* and *Brethren* are come to speake with thee, he pointeth to his hearers, and saith, *These are my Mother and Brethren, which heare the word of God, and doe it*, as if he should say, I haue a Mother indeed which brought mee forth, but in respect of them which heare the word of God and doe it: shee is like a Stepmother, and these are like a naturall Mother.

With this wise answer, hee quieted the Auditors, and made them heare him better then they did before. For now they thought with themselves, what man is this, which loveth vs more then his Mother? his Mother called him, and yet he would not goe from vs, his Brethren stay for him, and he maketh as if he did not know them. but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood vp as it were, in an indignation against Satan, and said, Satan, this Sermon was not begun for thee, neither shall it end for thee: this worke was not done for my Mother, neither shall it bee left for my Mother. Thus he caught the devill with his owne bait, and made his people more louing and attentive towards him,

by that which Satan thought to disgrace him. He was so
med with the Spirit, that let the Devill tempt him, or the
woman tempt him, or Princes tempt him, at all is one.

Here are two doubts, the first is the difference betweene
the Euangelists: for *Matthew* saith, that one brought this
message, *Marke* and *Luke* attribute it to moe: both may
stand, for the word which his Mother gave of calling him
forth, was receiued of the rest, and so passed amongst many,
till it came to Christ, so that one may be said to bring this
message, because one noysed it first, and many may be said
to bring this message, because many noised it after.

The second doubt is, because Christ had no Brethren,
how they said, *Thy Brethren would speake with thee.* You
must vnderstand, that they which are here called Christs
Brethren, were his Cousins by the Mothers side: that is, her
Sisters children, for there were 3. *Maries*, and these three
were sisters, *Mary* the Virgin, *Mary* the Mother of *Iames*,
and *Mary* the Daughter of *Cleophas*, whose Sonnes these
were: their names were *Iames*, *Ioseph*, *Iudas*, and *Simon*:
and they are called the Lords Brethren, because they were
Kin vnto him. Therefore note, that in holy Scripture, there
be foure sorts of Brethren: Brethren by Nature, so *Esaue* and
Iacob are called Brethren, because they had one Father, and
one Mother: Brethren by Nation, so all the Iewes are called
Brethren because they were of our Country: Brethren by
Consanguinity, so all are called Brethren which are of
one family, and so *Abraham* called *Lot* his Brother, and *Sa-
rah* his Sister, because they were of one Line: Brethren by
profession, so all Christians are called Brethren, because they
are of one Religion. These are Brethren of the third order,
that is, of Consanguinity, because they were of one Fa-
mily.

Now, when his Mother and his Brethren, were come to
see him, it is said, that they could not come nere him for
the preate. Here were Auditors enow, Christ so shewed now
with Disciples, that his mother could haue no room to heare
him: but after a while it was low water againe. When the

Mat. 26. 31 Shepherde was strooken, the sheepe were scattered, when hee preached in the streets, and the Temples, and the fields, then many flocked after him; but when hee preached vpon the Crosse, then they left him, which said they would neuer forsake him; then there was a great preale to see him die, as there was heere to heare him preach. And many of these which seemed like brethren and sisters, were his betrayers and accusers, and persecuters: so inconstant are we in our zeale, more then in any thing else. Thus much of their coming and calling to Christ: now, to the doctrine which lieth in it.

Here betwo speakers, one saith, *Thy Mother*; and thy Brethren are come to speake vnto thee: The other saith, *These are my Mother & Brethren* which heare the word of God and do it. The scope of the Euangelist is this: First, that Christ would not hinder his doctrine, for Mother, or Brethren, or any Kinsman: Then to shew that there is a neerer conjunction betweene Christ and the Faithfull, then the Mother and the Sonne. The first is written for our comfort; Touching the first, he which teacheth vs to honour our Father and Mother, doth not teach heere to contemne Father and Mother, because he speakes of another Mother, for it is said, *that he was obedient to his Parents*. This hee sheweth, when being found in the Temple amongst the Doctors: hee left all, to goe with his Mother, because she sought him, so he honoured her that he left all for her. This hee shewed againe at his death, being vpon the Crosse, hee was not vnmindfull of her, for pointing vnto *John*, he said, *Mother, behold thy Sonne*: and pointing vnto her, he said, *Behold thy Mother*: so he commended her to his beloved Disciple before he died. Therefore, this is not a doctrine of disobedience, but a rule how to obey. As hee taught his Disciples to giue vnto *Cesar*, that which is *Casars*, and to *God*, that which is *Gods*: so he teacheth vs here, to giue vnto Parents, that which is Parents, and to the Lord, that which is the Lords. When God said, *Honour thy Father and thy Mother*, hee did not giue a commandement against himselfe: and therefore he saith, *Honour me*, before he saith, *Honour them*.

The first Commandement is, *Honour God*; the fifth Commandement is, *Honour thy Parents*; lest you should honour your Parents before God. When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should be obeyed in many things: but when he denied his Mother that one thing which she asked he sheweth, that the Mother should not be obeyed in all things. When *Christ* said: *You haue but one Father and Master*, hee speakes of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father, and one Master, which is the giuer of our Faith, and the Master of our Religion.

1.Reg. 1. 10

Mat. 23. 9.

When *Paul* said, *Children obey your Parents in the Lord*, hee meanes not that we should obey them against the Lord. As, when he saith, *Obey Princes for conscience sake*, he meaneth not that wee should obey them against conscience. Therefore when it cometh to this that the earthly Father commandeth one thing, that the heavenly Father commandeth another thing: then, as *Peter* answered the Rulers, so maiest thou answer thy Parents, *Whesher is it meete to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much vnto thee, as thy hand, or thine eye.

Ephes. 6. 1.

Rom. 13. 5.

Act. 4. 19.

In *Moshe* 19. A man must forsake his Father and his Mother to dwell with his Wife. In *Luke* the 16. Hee must forsake Father and Mother, and Wife, to dwell with Christ: For, *Hee which forsaketh Father or Mother for me, shall receive more*, saith our Saviour. Nay, *He which doth not hate Father, or Mother, or Wife for me, cannot be my Disciple*. Shewing that our loue towards God should be so great, that in respect of it, our loue toward men should be but hatred. Thus he which obeyed his Parents more then we, yet would haue some rule, some sentence, some example in Scripture, of not obeying them too; because it is such a hard point, to know how farr they are to be obeyed, which are set in authority ouer vs.

As.

Gen. 6. 2.

Isa. 7.

Mat. 15. 13

as he answered Satan, *Come behinde me Satan:* shewing that we should giue no more attention vnto Father or Mother, or Master, or Wife, when they tempt vs to euill, then wee would giue vnto Satan, if he should tempt vs himselfe.

Three things children receiue of their Parents, Life, Maintenance, and Instruction. For thesethree, they owe other three: for life, they owe loue; for maintenance, they owe obedience for instruction, they owe reuerence: For life, they must bee loued as Fathers; for maintenance, they must bee obeyed as Masters, for instruction, they must be reuerenced as Tutors. But as there is a King of Kings, which must bee obeyed aboue Kings, so there is a Father of Fathers, which must be obeyed aboue Fathers: therefore sometimes you must answer like the Sonne, when he was bid to goe into his Fathers Vineyard, *I will goe:* and sometime you must answer as Christ answered, *I must goe about my fathers busines.*

1. Sam. 6. 10

When two milch Kine did carry the Arke of the Lord to Bethshemesb, their Calues were slme vp at home: because the Kine should not stay, when they heard their Calues cry after them: so when thou goest about the Lords businesse, thou shalt heare a cry of thy Father and thy Mother, and thy Brethren, and thy Sisters, and thy Kindred to stay thee, but then thou must thinke of another Father, as Christ thought of another Mother: and so as those Kine went on till the Lord brought them where the Arke should rest, so thou shalt gbe on, till the Lord bring thee where thou shalt rest. *It is better*

to flie from our friends, as *Abraham* did, then to stay with some friends, as *Samson* did with *Dalila*.

I may say beware of Kinsmen, as well as our Sauiour said, *beware of men*, For this respect of couzenage made *Eli* his Sonnes Priests: and this respect of couzenage hath made many like Priests in England: this respect of couzenage hath made *Samuels* sonnes Iudges, and this respect of couzenage hath made many like Iudges in England: this respect of couzenage brought *Tobias* into the Leuites Chamber: and this respect of couzenage hath brought many Gentlemen into Preachers liuings, which will not out againe: As Christ preferred his spirituall Kinsmen, so we preferre our earthly Kinsmen. Many priuiledges, many offices, and many benefices, haue stooped to this voyce; thy Mother calleth thee, or thy Kinsmen would haue thee. As this voyce came to Christ while he was labouring, so many such voyces come to vs while we are labouring. One saith, Pleasure would speake with you: another saith, Profit would speake with you: another saith, Ease would speake with you: another saith, a Deanery would speake with you: another saith, a Bishoprick would speake with you: another saith, The Court would speake with you.

When a man is in a good way, and studieth the Scripture to be a teacher of the Churce, a voyce commeth to his eare, as this came to Christ, and saith: Thy friends would haue thee study the Law, for by Diuinitie thou shalt attaine to no preferment, and thine owne flocke will vex thee, or the Bishop will stop thy mouth. This winde sometime turneth *Jonas* his sailes from *Ninshic* to *Tarsish*, and makes him bury his talent.

If he be a Diuine already, & preach his conscience, a voyce commeth vnto him againe, as this did to Christ, & saith, Thy friends would haue thee to be quiet, or there be spies which do note what thou saist, or, there be fellowes that lye in wait for thy liuing: so sometimes with a little intreatie, he beginneth to draw vp his hand, and lay his finger vpon his mouth, and preach peace, when he is sent with warre. Thus we are

cum-

cumbred like our Master, before our Sermons, and in our Sermons, and after our Sermons; euen of them sometime, which should encourage vs: and therefore as Christ saith, *Beware of men*, so say I, *Beware of Kinsmen*.

So soone as the children be borne, their Parents bring them to the Temple, and baptize them, and offer them to God: but so soone as they be able to serue him, they tempte them away from him to Law, or Phyllicke, or Merchandise, or Husbandrie, and had rather they should be of any Tribe, then of the Tribe of *Leui*, which serueth in the Temple. He which will be hindred shall haue blocks enow: but we must learne to leape ouer all, as Christ leaped ouer this. If wee should leaue *Father, and Mother, and Wife and Children, for Christ*, much lesse should wee care for labour, or losse, or shame, or trouble, or displeasure, for we should aduenture these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

Here is a Genealogie of Christ, which *Matthew* and *Luke* neuer spake of. As Christ saith: *I haue another bread which you know not: so he saith: I haue other Kinsmen which you know not.*

2. Iohn 1. Saint *Iohn* writing to a Ladie, which brought vp her children in the feare of God, calleth her the elect Ladie, shewing that the chiefest honour of Ladies, and Lords, and Princes, is to be elect of God. *S. Luke* speaking of certaine *Berzans*, which receiued the Word of God with loue, calls them *more noble men then the rest*: shewing, that God counteth none Noble, but such as are of a noble Spirit. As *Iohn* calleth none elect but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *Kinsmen*, but the righteous: and of those onely he saith, *These are my Mother and my Brethren, which heare the Word of God and do it.*

Rom. 9. 8. As *Abrahams* children are not counted after the flesh but after the Spirit: So Christs kindred are not counted after the flesh but after the Spirit; for the flesh was not made after the Image of God, but the Spirit: therefore, God is not called the Father of bodies, but the Father of spirits. Now God,

God which is a Spirit, preferreth them that are kin to him in the Spirit. Therefore *Eſau* was not blessed because he was of *Iſaacs* flesh: but *Jacob* was blessed, because hee was of *Iſaacs* Spirit. As wee loue in the flesh, so Christ loueth in the Spirit; therefore he calleth none his *Kismen*, but them which heare the word of God, and doe it. Gal. 4. 28. 29.

It seemeth that *Paul* thought of this saying, when as hee said, *Till Christ be formed in you*: If Christ be formed in vs, as *Paul* saith, then we are Christs mother: euery one which will haue Christ his Sauour, must be Christs mother. The Virgin asked the Angel, *How she could beare Christ, seeing she had not knowne a man*. So you may aske how you can beare Christ, seeing he is borne againe already. Galat 4. Luke 1. 24.

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his Mother by the flesh, and the Faithfull are his Mother by his Spirit: The Holy Ghost conceiued him in her, the Holy Ghost doth conceiue him in them: he was in her wombe, and hee is in their hearts: shee did beare him, and they doe beare him; shee did nurse him, and they doe nurse him. This is the second Birth of Christ. As the soule of man may bee called, *The Temple of the Holy Ghost*, which is the third Person: so it may be called, *The wombe of the Sonne*, which is the second Person. Mat. 25. Luke 21. 2. Cor. 3. 16.

Before these words it is said that Christ asked, *Who are my Brethren?* as if hee should say, You thinke that I am affected to my *Kinsmen*, as you are. But I tell you that I count them my kinsmen, which heare the word of God, and do it. To shew that Christ loueth vs with an euermlasting loue; hee sheweth that hee doth not loue vs for any temporall things, but for that which endureth for euer.

If Christ loued vs as *Iſaac* loued *Eſau*, for venison, then we might misse the blessing as *Eſau* did. But as *Iohn* saith, *He loueth in the truth*: so Christ loueth in the truth. To loue in the truth, is the true loue. Euery loue but this, at one time or other, hath turned into hatred: but the true loue

ouercommeth hatred, as the truth ouercommeth falsehood.

Now for this loue, Christ calls them by all the names of loue; his Father, and his Brethren, and his Sisters. In *Rom. 6.* they are called *his Seruants*; if that bee not enough, in *Iohn* the fifteenth, they are called *his friends*; if that be not enough, in *Luke* the foure and twentieth, they are called *his brethren*; if that bee not enough, in *Marke 1.* they are called *his Children*; if that be not enough, here they are called *his Mother*; if that be not enough, in *Canticles* the fift, they are called *his spouse*: to shew that he loueth them with all loue; the Mothers loue, the Brothers loue, the Sisters loue, the Maisters loue, and the Friends loue.

If all these loues could be put together, yet Christs loue exceedeth them all; and the Mother, and the Brother, and the Sister, and the child, and the kinsman, and the friend, and the seruant, would not doe and suffer so much among them all, as Christ hath done, and suffered for vs alone. Such a loue we kindle in Christ, when we *heare his word, and doe it*, that wee are as deare vnto him, as all his kindred together.

Now as we are his Mother, so should wee carry him in our hearts as his mother did in her armes. As we are his brethren, so wee should preferre him, as *Ioseph* did *Beniamin*. As we are his Spouse, so we should embrace him, as *Isaac* did *Rebecca*: if thou be a kinsman, doe like a kinsman.

Gen. 43. 43

Now wee come to the markes of these kinsmen, which I may call the armes of his house. As Christ saith, *By this all men shall know my Disciples, if they loue one another*: so hee saith, by this shall all men know my kinsmen; if they *heare the word of God, and doe it*,

As there is a kindred by the Fathers side, and a kindred by the Mothers side: so there is a kindred of Hearers, and a kindred of doers. In *Matthew* it is said, *He which heareth the will of my Father, and doth it*: here it is said, *He which heareth the word of God, and doth it*: both are one: For his word is his will, and therefore it is called his will. *Psal. 119.*

As

As he spake there of doing, so hee speakes here of a certaine rule, which he calles, *the Word of God*, whereby all mens workes must be squared: for if I doe all the workes that I can to satisfie anothers will or mine owne will, it auaileth me nothing with God, because I doe it not for God. Therefore he which alwaies before followed his owne will, when he was stricken downe and began to repent himselfe, hee presently cryed out, *Lord what wilt thou haue me to do?* As if he should say, I will doe no more as men would haue mee, or as the deuill would haue mee, or according as the flesh would haue mee, but as thou wouldest haue me. So *David* praied, *Teach me, O Lord, to do thy will*, not my will: for we need not to be taught to doe our owne will, no more then a Cuckoo to sing cuckoo, her owne name. Euery man can goe to hell without a guide.

Here is the rule now: if you liue by it, then you are kin to Christ. As other kindreds goe by birth and marriage, so this kindred goeth by faith and obedience. Hearers are but halfe kin, as it were in a farre degree: but they which heare and doe, are called his Mother, which is the neereft kindred of all. Therefore if you haue the deed, then are you kin indeed: there is no promise made to hearers, nor to speakers, nor to readers; but all promises are made to beleeuers or to doers.

If you aske God, who shall dwell in the holy mountaine; hee saith, *The man which walketh uprightly*: here are none but doers. If you aske Christ, who shall enter into the Kindome of Heauen, hee saith, *Not they which cry Lord, Lord* (though they cry twice Lord) *but they which doe the will of my Father*: heere are none but doers. If you aske him againe, how you may come to Heauen? hee saith, *Keep the Commandements*: here are none but doers. If you aske him againe, who are blessed? hee saith, *Blessed are they that heare the word of God, and doe it*: here are none but doers. If you aske an Angel, who are blessed? hee saith, *Blessed are they which keepe the words of this Booke*: heere are none but doers. If you aske *Daniel*, who are

Psal. 106. 3 are blessed he saith, *The man is blessed which keepeth righteousness*: here are none but doers. If you aske *Salomon*, who are blessed he saith, *The man is blessed which keepeth the law*:
Esay 50. 2. here are none but doers. If you aske *Esay*, who are blessed?
Iam. 1. 25. he saith, *Hee which doth this is blessed*: heere are none but
Mat. 7. 21. doers. If you aske *Iames*, who are blessed? he saith, *The doer*
Rom. 2. 13. of the word is blessed in his deed: here are none but doers. The
 blessing and doing run together.

Lest any man should looke to bee blessed without obedience, Christ calleth Loue the greatest commandement: but *Salomon* calleth Obedience, the end of all: as though without Obedience, all were to no end.

When *Michah* had got a Leuite into his house, *Now*
Iudg. 17. 8. (saith he) *I know the Lord will be good unto me, seeing I haue a Leuite in my house*: so, many think, when they haue gotten a Preacher into their Parish, Now the Lord will be good vnto vs, now Christ will loue vs, now wee are good sonnes, seeing we maintaine a Preacher amongst vs. But *Michah* was not blessed for a Leuite, nor you for a Preacher: but as you would haue vs to doe as we teach, so God would haue you to doe as you heare: for you shall be no more sau'd for hearing, than we are for speaking.

Gen. 1.

When God created the tree, hee commanded it to bring forth fruit: so, when hee createth faith, hee commandeth it to bring forth workes, and therefore it is called a liuely faith. When our Saniour would proue himselfe to *Iohn*, to
Mat. 11. 4. be the true Meffias indeed, he said to his Disciples, *Tell Iohn what things you haue heard and seene*: not onely heard, but
Luk. 7. 12. seene: so, if we will proue ourselues to be Christs Kinsmen indeed, we must worke that which may be seene, as well as heard. *Iohn* was not onely called, *The voyce of a cryer*, but
Mat. 3. 3. a burning Lampe, which might bee seene: so all which are crying voyces, must be burning Lamps.

Iam. 3. 18.

Iames doth not say, Let me heare thy faith, but Let me see thy faith. As the Angels put on the shape of men, that *Abram* might see them: so faith must put on workes, that the world may see it *The workes which I doe* (saith Christ) *bear*
 witnes.

witnesse of vs: so the works which we doe, should beare witnesse of vs: Therefore Christ liketh Faith and Repentance together, *Repent and beleue the Gospell. Marke. 1. 15.* Therefore I conclude, *That which Christ hath ioyned, let no man sepeate, Marke 10. 9.*

Thus haue I shewed you Christs preaching, a great preafe hearing, his friends and kinsmen interrupting, and Christ againe withstanding the interruption: by this you may see what a spite the Deuill hath to hinder one Sermon: therefore no maruell though he cause so many to be put to silence: no maruell, though he stand so against a learned Ministry: no maruell though he raise vp such slanders vpon Preachers: no maruell though hee write so many bookes against the Christian gouernement in the Church: no maruell though he make so many non-residents: no maruell though he ordaine so many dumbe Priests: for these make him the God of this world, the deuill is afraid that one Sermon will conuert vs, and wee are not moued with twentie: so the deuill thinketh better of vs then we are.

Againe, by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or ruler which tempteth, or master which tempteth, or wise which tempteth. As Christ would not know his Mother against his Father: so thou shouldest not know any father, or mother, or brother, or sister, or friend, or kinsman, or master, or childe, or wife against God.

If the mothers suite may bee refused sometime, a Noblemans Letter may bee refused too: hee that can turne his hinderance to a furtherapce, as our Saujour did here, maketh vs of euery thing. Againe, by this you may learne, how to choose your friends. As Christ counted none his kinsmen, but such as beare the word of *G O D*, and doe it: so wee should make none other familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godly

his kinsmen, bee they neuer so poore, and wee scorne to call the poore our kinsmen, be they neuer so honest; so proude is the seruant about his Master. Againe, by this you see how Christ is to be loued: for when he calleth vs his mother, he shewes vs the way to loue him as a mother; for indeed hee is the mother of his mother, and his bretheren too, Againe, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy Eather, glory not that thou hast a Knight to thy brother, but glory, that thou hast a Loed to thy brother. Hee which calleth *Abraham* his father, find in hell, because God was not his father. If *Mary*, might not bee proud of such a Sonne as Christ, much lesse may you bragge of any friend, or sonne that you haue.

Againe, by this you may know, whether you bee kin to Christ: as those Priests were shut out of the Temple which could not count their genealogie from *Aaron*, so the should bee shut out of Heauen that cannot reckon their petegree from Christ. Here are the Armes now, whereby you may shew of what house you come; If you beare the word of God, and doe it: then Christ saith vnto you as hee said vnto them; *These are my Mother, and my bretheren, and my Sisters:* You women are his *Sisters*, and you men are his *Bretheren*. If you be Christs *Brethren*, then are you Gods *Sonnes*, and if you be Gods *Sonnes*, then are you his *Heires*, or all Gods *Sonnes* are called *Heires*, *Rom. 8. 7.*

Lastly, by this you may know the Deuills kinsmen: and *Iohn 8. 48.* therefore Christ saith, *You are of your father the Deuill.* Shewing that the deuill and the wicked are as neere kin, as Christ and the faithfull.

1. Sa. 18. 13 Now, as *Dauid* saith, *Seemeth it a light thing vnto you to be the son of a King, seeing I am a poore man, and of small reputation?* So may I say, seemeth it a light thing to you, to bee the Sonnes of the King of Kings, seeing you are poore men, and of small reputation? it is counted a great honour to *Abraham, Isaac, and Iacob*, that God was not ashamed to be called their God: What on honour then is this, that God is not ashamed to be called our Father? nay our Brother?

If the Israelites had such care to march with the seruants of God, what a blessing is this to marry with the Sonne of God? Therefore if any affect rich Kinsmen, or great marriages: here is a greater then *Salomon*, marry thou him: This kinsman of ours is now gone vp into heauen, that we may haue a friend in Court.

Ioseph desired the Butler to remember him when he stood before *Pharaoh*, and he forgot him, though he had pleased him. But a thiefe desired Christ to remember him, when he came into his Kingdome, and hee receiued him into Paradise the same day, though he had alwayes offended: to shew that though wee haue beene as bad as theeues, yet we may haue hope in Christ. Therefore, now we may conclude, You haue heard the word, if you goe away and doe it, then you are the *Mother, Brethren and Sisters* of the heauenly King: to whom with the Father and the holy Spirit, be all praise, maiestie, and dominion, now and euermore.

Amen.

F I N I S.

The Confession of Robert Dickson, upon the last dayes Examination.

THE

Confession of Robert Dickson, upon the last dayes Examination. By Robert Dickson, Minister of the Gospel at Glasgow. Printed at Glasgow, 1704.

Printed by J. Macdonald, at Glasgow, 1704.

*The Declaration of Henry Smith, to the Lord Judges, how
he found, and how he left Robert Dickons.*

When I came first to Mansfield with your Honours Precept, I found this *Rob. Dickons* in these and like opinions, which he presumed he would hold vnto death.

HE said that hee had seene three visions by an Angell, which shewed him strange things, promised him rare gifts, and power to come.

He said that the Angel called him *Elias*, whereupon he affirmed that the Prophecie of *Malachy* remaines to be fulfilled in him.

He said that the Angel told him, that he should be a *Leaper* two yeere, and a *Bondman* eight yeeres.

He auouched that his Father should be cast ouer into ignorance, and that all he had should perish.

He auouched, that there should be neither battell nor dearth in his Country for eight yeers, which is the time of his seruice

He pretended that after two yeeres, his time should come to preach, and that no man should be able to confound him.

But before I left him (as the Word of God doth alwaies exercise his naturall power) he pronounced before vs all, *Now I am conuerted by Scripture: whereupon he requested me to set downe his recantation, which he uttered in these words.*

The Confession of Robert Dickons, vpon the first dayes Examination.

I Did beleene my visions to be true before I heard the Scriptures proue the contrary, and now I esteeme them but a delusion of *Satan*. Therefore I desire to be set to learning, for my own saluation, and for the edifying of my Brethren. Witnesses *Will. Dabridgecourt Esq; Henry Smith, Edward Immins, Will. Whaley, Hugh Peace his Master, and a number moe.*

Robert Dickons.

This (I trust) he spake vnfainedly: And for so much as his desire to learn is commendable, & his gifts not common to men of his

his degree, as your wisdom shall better see if you talke with him alone, I leave this motion to your Honours good consideration, which can best iudge how to quench, or how to kindle such sparkes. The lost Sheepe is found. Henry Smith.

Robert Dickons confession vpon my second Examination, wherein hee declareth, that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines day was eight yeers, greene leaues which was strange in winter for which cause I brought the home, and the leaues of the same Oake in summer became red, it chanced at the same time, to thunder and lighten: after this I was visited, as pleased God, for two yeeres.

The matter of the second Vision.

Foure yeeres after I dreamed much like to the matter of the first Vision, and the same night it chanced to be so, that of this I take God to be my Iudge) I found a leafe printed in my chamber next morning, with those sixe sentences, standing onely the first line: which leafe, vlesse it was taken from my fellowes booke, I know not how it came.

The matter of the third Vision.

THis time twelue month, I saw light in the shop alone, wherat I was astonished, & imagining with my selfe what it should meane, it came into my head to tell my fellowes, which came in & found me afraid, that I had scene an Angell in a flame of fire, which called me Elias, & had me write all that I had scene & heard: hereupon I remembering my former sights & dreams, thought to make me strang unto men, & so turned all that which I had scene, as if God had shewd me visions. Here is all the matter and summe of my supposed visions. To this Confession I take God for my iudge, as I shall be saued in the latter day: but to the other I neuer swore, though I was neuer so often examined.

Robert Dickons.

Vpon this hee ycelled vp his Bookes into my hands, which I haue, and keepe; and now hee hath nothing to shew for that false title.

Henry Smith.

The



THE LOST SHEEPE

is found.

I. IOHN 4.1.

Prone the spirits, whether they are of God, or no.

Luke 7.



Matt. 24.

Iohn 10.

Iohn 5.

Luke 3.

Iohn 7.

Acts 6.

Either too bold, nor too credulous, as *Iohn* sent to Christ, art thou he that cometh, or look we for another? So send I vnto him which calleth himselfe *Elias*, Art thou hee which was prophesied, or is he come alreadie? But will *Elias* answere as well for himselfe, as Christ proued his authoritie to *Iohn*? Goe your way and bring word againe to *Iohn* what things yee haue seene and heard, how that the blinde see againe. the lame goe, the lepers are cleansed, the deafe heare, the dead rise, the poore receiue the Gospell. These tokens the Lord vsed for an answer, because he would not that men should indanger their saluation, to beleue euery man that calleth himselfe Christ, or *Elias*, or a Prophet, vnlesse hee bring the testimony of the Holy Ghost in fulnesse of power: therefore hee requireth himselfe, if I do not the workes that no man doth, beleue me not. Therefore he saith againe, The workes that I do, be are witnesse of me, that the Father hath sent me: therefore it is written, All that hard him, were astonied at his vnderstanding and answers: therefore the seruants came backe: and could not bring him, but told the Pharisies how their hearts were stricken, No man euer spake as this man speakes. Therefore it is written of *Stephen*, they could not resist his wisdom and the spirit by which he spake: Therefore the Disciples would.

would not receiue *Paul* before *Barnabas* gave witness of him: Therefore all the Prophets prophesied of Christs coming, that when he came we should know him, and receiue our saluation: therefore Christ hath foretold vs all the tokens of his second coming, and al the signes which shall goe before his day of iudgement: and as he had left nothing out, he saith in a full conclusion, take heede, let no man deceiue you, I haue shewed you all things before. But what hath *Elias* done? or what hath *Elias* spoken? or who cannot dispute with *Elias*? or who giueth witness of *Elias*? or who hath prophesied of *Elias*? or who hath recieued *Elias*? or who hath sayd of a truth, this is a Prophet? O how necessarie had it been, that Christ amongst all other tokens of his coming, should especially haue noted vnto vs that *Elias* that great Prophet, that crier, that triper, that destroyer, that *Noah*, that *Lor*, that soldier of the Lord, that Son of righteousness, that man which no man shall accuse of sin, if their had bin any such to come? Sure we would haue respected more that signe, the al the rest. But so it is that Christ hath forewarned vs of many false prophets, but of any one singular Prophet of God, he hath not in all his tokens once remembered. Alas, *Elias*, where wast thou that the Lord did so forget thee? hath the Lord reuealed all tokens vnto vs, & yet wilt thou be a token aboue numbe? He that cometh in without his wedding garment, shall be thrust out, & shame shall come vpon him which is without shame. Is it enough for our beliefs, to say, that an Angell called thee *Elias*? Satan is a transformed into an Angell of light: search the scriptures, saith Christ, those be they which testifie of me. Will it excuse *Adam*, to say, the woman deceived me? Be not deceived, sayth Christ, if an Angel from heauen teach you any other doctrine then this, beleeue him nor thee whom God hath sent, speaketh the words of God. If ye continue in my word, then are you my very disciples: he which hath the gift of prophecy, let him haue it according to the sayth. You say, we are in true religion if thou wert *Elias*, thou wouldest leaue us so continue. Why are we in the true religion? because we truly beleeue the Scriptures: but the Scriptures so plain-

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Acts 9.
Acts 3. 24.

Mar. 13. 23

Iohn 7. 40.

Mar. 13. 6.

Mat. 23.

Iohn 5. 39.

Gal. 1. 8.

Iohn 3.

Iohn 8.

Rom. 12. 1

1. Thim. 4.

2. Tim. 3.

lic, so often, so yehemently point vnto vs, that *Elias* is come already, that now wee cannot beleefe him that calleth himselfe *Elias*, ylesse we falsifie the word of God. You therefore which say wee stand in the true faith, and yet would inueigle vs from the faith which we doe hold, to beleefe contrary to his infallible Word, haue a secret meaning to call vs to one heresie after another, which hee may easily doe, whosotuer can proue the Sonne of man a lyer, and goe vnder the name of *Elias*. It is hard for thee to kicke against the pricke. Read, see, and behold, how the Spirit conceits against thee: I say, vnto you that *Elias* is come already, and they knew him not, but haue done to him whatsoeuer they listed.

All the Prophets and the Law it selfe prophecied vnto *John*; and if ye will beleefe it, this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias* verily when he cometh, first restoreth all things; but I say vnto you, *Elias* is come, and they haue done vnto him what they would, as it is written of him: *John* shall goe before him in the Spirit and power of *Elias*, to turne the hearts of the fathers to their Children. What say you to all these which bear witness against you? Doe all the Euangelists speake in Parables? was not *Elias* come, because they knew him not? If the Scribes and Pharisees had taken *John* for *Elias*, then would you haue sayd the cause is plaine: for all men beleefe that *Elias* is come. But now the Scribes knew him not: though Christ say, he is come, yet you will not know him: what is this but to confesse the Scribes, and deny Christ? You therefore which speake not the words of God, are not sent of God: you which continue not in his saying, are not his Disciple, you which prophesie not according to the faith, haue not the right gift of Prophecie. This is the sentence of truth, vnder which if *Elias* fall, all the false Prophets cannot raise him vp againe.

Now shew thy testimonie *Elias*, thou art of age, answer for thy selfe. How many *Elias*es will you make? or of what *Elias* did Christ speake? his Disciples vnderstood him of *John*, for vnto him the Iewes had done what they would

would: or what *Elias* was to be fulfilled? nor hee that was prophesied for what *Elias* did the Scribes thinke should first come, before the Sonne of man should rise from the dead? or to what prophesie did they leane, why they should looke for *Elias*? did they not stand vpon the prophesie of *Malachie*? Yea no question, for they had no other to trust vnto; but Christ made answer to his Disciples, that *Elias* which the Scribes looked for, was come already: therefore the *Elias of Malachie* was come already: for they knew no other but of *Malachie*: and the Apostles asked him in their meaning, to giue answer vnto the Scribes. If Christ say, *Elias* is come already, doth he not meane that *Elias* which was prophesied and expected, is come already, that the Scripture might be found true? No truth can say that hee meant any other: then if *Elias* which was prophesied, be come already, how canst thou be hee which was prophesied? The Apostles said, the Scribes looked for *Elias*; Christ said *Elias* is come already: is not this as much as if he had said, Let them looke for him no more, for hee that is come shall not come againe: if we were now to looke for another, he that comes not in at the doore, is not the right sheapheard, and you are as worthy to be welcome, as he which comes before he be bidden: but if you had done wisely, you would haue come before Christ, ere he had broached these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would haue said: This may be *Elias*. If Christ had not come when Christ came, then Saint *Patrick* had bene Christ. Can you not be content to thinke as the Apostles did? sure it is, they knew not that any *Elias* should arise in those dayes, but accounted the Prophesie of *Malachie* fulfilled, when they heard Christ giue sentence thereof, and they all in one spirit vnderstood him of *John*. Furthermore all the Ppohets prophesied to *John*, but after *John* we reade of no Prophet, but the Ministers of the Lord. So that if you wil interpret a Prophet as they were in the old law, by this sentence, you cannot be a Prophet, but if you say, that place of *Mattheu* is not so to bee vnderstood, then you must

Mala. 4. 5.

Mat. 17. 10

You haue

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Psal. 78. 39-

John. 10.

An Irish

deuotion,

304

305

306

Mat. 17. 19

Matt. 11.

307

Luke 17.

must needs construe it thus: that all the Prophets prophesied to *John*, that is, that all, which any of the Prophets sayd to *Elias*, they prophesied in meaning to *John*, & so *Malachies* prophesie is fulfilled in *John*. Thus *Mathew* construeth himselfe in the next verse, saying, This *John*, to whom the Prophets prophesied, is the *Elias* which was to come.

John 8.

You grant that *John* had the spirit, the power and office of *Elias*, and that he did fulfill his dutie: stand there, for in this point *Lukes* words doe agree with the words of *Malachie*. Now demand I of you, whether names be any thing with God, and when the Spirit prophesied a Prophet, whether he prophesied the name, or the office & the power? Christ had faith, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophesied, that *Elias* should come, hee meant not that *Elias* which was taken vp in a fiery Chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, He shall goe before him in the spirit and power of *Elias*. The prophesie is fulfilled, when the thing prophesied is come to passe, and that is done which was spoken. Hee is not a Prophet that beares the name of a Prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* as well at one time as at another.

Luke 1.

Elizabeth could not chuse but call her sonne *John*, *Maries* was warned before she was deliuered, to call her fruit *Iesus*. Your Angell speakes to none but to your selfe, Makes God Prophets in such secret? The holy Ghost lighteneth vpon

Luke 3.

Acts 9.

John 12.

Christ in the likenesse of a Dove, that *John* might see and beare witness: *Paul* was stricken down to the ground in the sight of all his companions: a voyce came from heauen that the people heard, and *Iesus* answered, This voyce was not because of me, but for you sakes: but of this Angell I may say, he which intendeth euill hateth light. But *John* said, I am not *Elias*: he sayd well, for *Elias* was taken vp into heauen, and nothing was prophesied to come againe, but one in the

John 1.

spirit

spirit and power of *Elias*, (as I haue proued before) and this was *Iohn*, but hee would not call himselfe *Elias*, nor say he came in the spirit & power of *Elias*, though God had giuen him both his spirit and power. This was *Iohns* modestie, to humble himselfe, as Christ advanced him: so hee said, I am not a Prophet, and yet hee was a Prophet, and more then a Prophet. Thou child (saith his Father) shalt be called a Pro-
Luke 1.
 phet of the highest. So little, *Iohn* respected the name of *Elias* or of a Prophet. But are the Prophets of the old Testament, or the Prophets of the new Testament to bee fulfilled in our daies? I thought the Prophets had determined about Christ, and that Christ had prophesied of vs: thus *S. Paul* taught the
Heb. 11.
 Hebrews before *Elias* came: hold fast *Elias*, for if this be true thy kingdome is but short. But I come nearer vnto you, do you beleue as *S. Iohn*, as a Prophet, or an Apostle? Then you can shew me your faith by your workes. These tokens
Mark. 16.
 saith Christ, shall follow them that beleue: They shall cast out deuils in my name, they shall speake with tongues, they shall drive away Serpents: if they drinke poyson it shall not hurt them, and they shall heale the sicke, by laying on their hands. If you cannot doe all these, or none of these, then I may beleue as well as *Elias*: shall he that is full of the holy
Luke 1. 15.
 Ghost be vuable to yeeld one token of faith? hold fast *Elias*. But whether you bee a true Prophet or a false, yet you shall haue power to cast out Deuills, for the false Prophets shall come vnto mee (saith Christ) and shall say, wee haue cast out
Matt. 7. 22.
 deuils in thy name. But if thou be but a petrifogger, and haue no cunning, but set a face on things, then take heede how you adiure these spirits, least they turne vpon you againe, and say, Iesus I know, & *Elias* I know, but who art thou? Truly *Elias* make account of this, that whosoever thou seruest, the same shal pay to thee thy wages. Yet a little nearer to you, you ask your brother, as I read in a peece of a letter, vnder your nam, If I be a false Prophet, what false doctrine haue I taught? indeed if you were the Prophet of God, the holy Ghost should speake within you, and the spirit of truth should leade you
Iohn 16.
 into all truth, as it is written. And if you had the spirit of
Luke 11.
Iohn.

1. *John* 12. *John*, *As John* had of *Elias*, then you shall be full of the Holy Ghost from your mothers wombe. The Prophet of God cannot speake, but that which God puts into his mouth; but you erre & that against God, & against his Word, and yet you ask
1. what false doctrine haue I taught? First, you call your selfe *Elias*, to which now I say no more, but set you the ensample of Christ, which you should follow. If I beare witnes of
- John* 5. 2. my selfe, my witnesse is not true. You presume further, that Christ descended into hell both in soule and body: which is so absurd, that neither, either Protestant or Hereticke, auouched: the Creede saith plainly, his body was buried, and if in this Article we doe not beleene truly, how say you that we are in the true religion, which are not yet come to the knowledge of our saluation? You auouch stiffly that the Patriarks
3. before Christ remained in hell; where was no darkenesse but light; I stand not to refell absurdities, I rather looke for your prooffe, then you to expect my confutation: some haue said, in *Abrahams* bosome, some in *Limbo Patrum*, some in Heauen, and some in Hel: but shew me Scripture, or one Doctor, or true professor since the world began, which euer said as *Elias* saith. Did the Angell tell you this? aske him when you talke with him againe, where this delicate hell is, and to what purpose it serueth, since Christ fetched his Patriarkes forth of it. You say that Christ knew all things sauing
4. the day of the resurrection: which will not stand with his humanitie, for so he knew nor all things; now with his Dietie, for so he knew the day of resurrection, and all things else. In this poynt you ouer-shoot your selfe for want of learning to distinguish of the two natures in Christ, whereby I perceiue there is nothing in you, but that which is of Practice, and you know no more then you haue learned at Schoole.
5. You peruert the words of *Mathew* 17. He saith *Elias* shall first come and restore all things: you say, *Elias* shall come and destroy all things, and so vpon a false foundation you ground a busie argument to no purpose: Shall this bee your proceedings to falsifie the truth to proue a lye? what doctrine
2. *The* 3. is this that shal destroy all things? Antichrist is called the son

of perdition, because hee destroyeth other, and shall be destroyed himselfe. My power saith *Paul*, is to edification not to destruction: contriue thy words wisely, for if the sheepe heare his voyce, they will thinke that the Wolfe comes rather then the true Shepheard. Did *Iohn* thy office, and did he not destroy? Had *Iohn* thy power, and could he not destroy? In this word all thy doctrine is manifest: if *Matthew* say destroy, then *Elias* doctrine shall stand for truth: but if *Matthew* say (Restore) then *Elias* shall bee content to goe for a false Prophet, because thou hast changed the truth in to a lie. You prophesie that your Father shall be cast over in to ignorance, and all that he hath shall perish. Now *Elias* expounds how he meaneth to destroy, and first hee beginneth with his Father: O miserable childe for whom his Father is accursed: was *Iohn Baptists* Father cast over in to ignorance? was *Mary* accursed? did their cattell perish? No, thou shalt haue ioy and gladnesse, saith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the Holy Ghost, saith *Luke*, Blessed art thou among women, saith the Angell. Is it true *Elias*? this will go hard on thy side. You would beare men in hand, that neuer plague, nor dearth, nor earthquake, nor waters shall touch your country, so long as you continue amongst them. This is more then euer was granted Christ: what shall wee thinke? they promise liberty, saith *Peter*, and they themselves are bond seruants. Ah Lord God (saith *Jeremy*) behold the Prophets say to them, yee shall not see the sword, neither shall famine come vpon you, but I wil giue you assured peace in this place. Then the Lord said vnto him, they prophesie lies in my name. I haue not sent them, I spake not to them, but they prophesie vnto you a false vision, a diuination, a vanitie, a deceitfulnesse of their owne heart, and they themselves shall perish by the plagues, from which they exempt their Countrey, without my commandement. You auouch that religion is most sincerely professed, and thoroughly purged from ceremonies in England: Now I would that *Elias* were not a false Prophet. But here I descrie, that *Elias* the Prophet knoweth not what is done beyond seas. No *Elias*,

Geneua,

Genena is yet to learne of *England*. I would all the wisdom of *Elias* could moue *England* to learne of her sister *Genena*, then should we haue more Religion, and lesse Ceremonies.

9. You pretend that *Caluin* was a good man, and yet in your Article of Christs descent, you make him a plaine reprobate; for he neuer beleeued as *Elias* doth. You terme your three approbations, visions, and yet you doe say they were true; wherein you will beguile your selfe, because you goe further then your knowledge: you know not what a vision meaneth: but reade, and you shall finde that visions are false. Though *Elias* make a mingle mangle of truths, and seemings together, as though you could dreame and bee awake: either all must bee a vision, or part of a vision, all truth, or no truth. You say, your soule was taken from your bodie, indeede Saint *Paul* durst not say so, lest any man should thinke of him, aboue that which hee did see him to bee, and that he heard of him: but *Elias* had neede speake for himselfe, for no man will speake for him. But Christ saith, the word which I speake is not mine, but the Fathers which sent mee. Marke the strong reasons of our new Prophet, hee proues not as we doe, by *Scriptum est*, but doth speake as one that hath some authoritie, *Ipse dixit*: for how would you haue him proue else that hee walked vpon the clouds, and that the roofe opened to let forth his soule? I feare his time is not yet come to proue this by *Scriptum est*. But what saith *Paul*? Say I these things of my selfe? saith not the Law the same also? This geere will not hold, *Elias*, you did not looke well at the knitting, how these things would agree.
10. *Paul* refraineth to glory of himselfe, because men should not account him aboue that which they saw in him: *Elias* boasteth himselfe of secret visions, because hee would that men should account of him aboue that which they see in him
11. to be. Christ would not be known before his time, *Elias* will be a Prophet before he can prophetic. Be ye followers of me saith *Paul*, and looke on them that walke so, as ye haue vs
12. for
13. *Paul* refraineth to glory of himselfe, because men should not account him aboue that which they saw in him: *Elias* boasteth himselfe of secret visions, because hee would that men should account of him aboue that which they see in him
14. to be. Christ would not be known before his time, *Elias* will be a Prophet before he can prophetic. Be ye followers of me saith *Paul*, and looke on them that walke so, as ye haue vs
15. for
16. *Paul* refraineth to glory of himselfe, because men should not account him aboue that which they saw in him: *Elias* boasteth himselfe of secret visions, because hee would that men should account of him aboue that which they see in him
17. to be. Christ would not be known before his time, *Elias* will be a Prophet before he can prophetic. Be ye followers of me saith *Paul*, and looke on them that walke so, as ye haue vs
18. for
19. *Paul* refraineth to glory of himselfe, because men should not account him aboue that which they saw in him: *Elias* boasteth himselfe of secret visions, because hee would that men should account of him aboue that which they see in him
20. to be. Christ would not be known before his time, *Elias* will be a Prophet before he can prophetic. Be ye followers of me saith *Paul*, and looke on them that walke so, as ye haue vs
21. for
22. *Paul* refraineth to glory of himselfe, because men should not account him aboue that which they saw in him: *Elias* boasteth himselfe of secret visions, because hee would that men should account of him aboue that which they see in him
23. to be. Christ would not be known before his time, *Elias* will be a Prophet before he can prophetic. Be ye followers of me saith *Paul*, and looke on them that walke so, as ye haue vs
24. for
25. *Paul* refraineth to glory of himselfe, because men should not account him aboue that which they saw in him: *Elias* boasteth himselfe of secret visions, because hee would that men should account of him aboue that which they see in him
26. to be. Christ would not be known before his time, *Elias* will be a Prophet before he can prophetic. Be ye followers of me saith *Paul*, and looke on them that walke so, as ye haue vs
27. for
28. *Paul* refraineth to glory of himselfe, because men should not account him aboue that which they saw in him: *Elias* boasteth himselfe of secret visions, because hee would that men should account of him aboue that which they see in him
29. to be. Christ would not be known before his time, *Elias* will be a Prophet before he can prophetic. Be ye followers of me saith *Paul*, and looke on them that walke so, as ye haue vs
30. for

for an example: there ore fashon thy selfe to *Paul*, and wee will looke on thee; for hee that commendeth himselfe is not allowed, but hee whom the Lord commendeth. Is this man likely to haue reuelations, which cannot reueale any more vnto vs then wee know? God did beare witnesse vnto the doctrine of the Apostles, with signes and wonders, diuers miracles and gifts of the Holy Ghost. Is *Elias* also among the Apostles? Well: hee is the least of the Apostles, wee will not looke for wonders, we will craue but truth. Heb. 2.

The Prophet which speaketh a word which I haue not spoken, shall die: and if thou thinke in thy heart, how shall we know the word which the Lord hath not spoken? marke *Deut. 18. 20.* if the thing bee not, nor come to passe, then the Lord hath not spoken, but presumption.

Is it come to passe that the word of *Mathew*, Restore, is turned to destroy? Is it come to passe, that *Endland* is before *Genena* in sincere profession? we see (alas) it is not so: therefore wee know the Lord hath not spoken to this man, but he speaketh of himselfe, therefore thou shalt not be afraid of him, sayth God. You were sicke as nature inclined, and you say that the Angel prophecied you should be a Leaper: you were bound prentise as others bee, and you say the Angell prophecied you should be a bond-man: your Countree hath done well, as many moe: And you say the Angell prophecied it should fare well for your sake. This is to prophetic of the weather, when the time is past. Who cannot haue enough of such Angells, if men would beleuee them? yet *Hanno* wrough with more credite then this, hee taught birds to sing, *Hanno is a God*, and when they had learned their lesson, hee lets them flye in the ayre, and wherefoeuer they came, they cryed, *Hanno is a God*. This had some miracle in it, but *Elias* will face vs out with a card of renne.

This is but a young deuill. You affirme, that at the desire of the prond, *Elias* is beheaded: this is Propheticall indeede, it passeth my vnderstanding. The Spirit of truth speaketh plainly to edifie in truth, and giueth vnder- 13.

- derstanding to the simple, but the Spirit of Sathan leadeth mens mindes, to construe his saying as they list, that vnder ambiguous words he might sow erroneous opinions, & contention amongst men. These are the Wells without water, or those which bee deepe that men can draw no water our of them. This sentence cannot bee verified, vnlesse you make *John Elias* : and so we receiue your *submittimus* : see how Satan shall bee taken in his owne snares. You demand confidently, if I be a false Prophet, what euill euer haue I done ? or where is the person that can accuse mee of sinne ? Christ might very well say so, which had power and raigned ouer sinne : but *Elias* is a man subiect to infirmities, as we are, so saith *James* : But was there any Prophet or Apostle whom man could not accuse of sinne ? O *Salomon* thou wast not the wisest man, if a child be wiser then thou. O *Dauid*, thou wast not a man after Gods owne heart, if thy heart were not as pure, and thy life as holy as a simple Prentises ; if no man rebuke thee of sinne, thou hast no faithfull friend, if no man could accuse thee before, now I accuse thee of sinne, thou hast made thy selfe wiser then the wisest, and thou hast sayd, I am purer then hee which is a man after Gods owne heart. Woe bee to that holinesse which leadeth in hypocrisie vnto damantion. Indeed I heare well of your conuersation towards all men, and I am hartily sorry, that such a good life should impart credite vnto a false doctrine : I lament that the wisdom of the flesh should be readier to godly workes then the wisdom of the spirit. It may pittie a good heart that a bodie so well mortified from sinne, should not haue a spirit fitted vnto it. But what doe you thinke of these false Prophets ? shall they not make a shew of golinesse ? shall they not set forth a kind of good workes, (as the Papists do to merit heauen ?) yea, no doubt, else Christ would neuer haue said, They will be able (if it were possible) to seduce the elect. Satan himselfe is transformed into an Angell of light, therefore it is no great thing if his Ministers be transformed into the Ministers of righteousness. The damiell cried after *Paul* and *Barnabas*, These men are the seruants of

Psal. 1.19.

2. Pet.

James 5.

Psal. 89.

Mat. 23.27

2. Cor. 11.

14.

Ahs 16.

of the most high God, which shew vnto vs the way of saluation, and yet he had a soule spirite, *Judas* knifed, and yet he betrayed; *Pilate* washed his hands, and yet he was guilty: Sathan alledged Scripture, & yet he was but a diuell: some preach Christ of enuie and strife, and some of good will saith *Paul*. If the false Prophets rise not in these daies, when shall they come if they confesse not many truties, how shall their lies be credited? If thy make not a shew of good workes, how shall they be held for Prophets? Whatsoeuer thou art, *Elias*; the false Prophets shall come daily, they shall come in sheepes cloathing, and they shall call themselves great men: and they shall speake strange words, & they shall worke wonderfull things, and they shall seeme holy amongst men, and shall deceiue many, but the end shall trie them. *Judas* receiued thirtie pieces, but after he cast them downe: Thou maiest win glory among some, but when desperation shall see from whence his torments came, then they shall crie, Woe vnto that Prophet. Woe vnto that Prophet. Cast downe those thirtie pieces, if thou be not a child of perdition as *Judas* was, cast downe thy false name, cast downe all which thou hopest to gaine by that cursed spirite: dost thou not know that he is a lyer? what dost thou looke for at his hand? build againe the things that thou hast destroyed, then *Saul* shall be called *Paul*. If it be such a glory to be a false Prophet, why dost thou call thy selfe a true Prophet, and detract from thy praise: if thou hast not thy reward hieere, where wilt thou call for it? is the dragon become so familiar? as hell fire become so tolerable, that any man should looke for ease with the diuell, and make his pastime to lead a number after him into hell? Truly *Elias*, thou canst not seduce the Elect, for their names are written in the booke of life, and the Lord hath promised, no man shall plucke them out of my hands. Alas, wilt thou lose thy selfe, to loose those that are the children of perdition already? This is a strong delusion: yet a little neerer to thee, and if thou canst suffer me, euen to thy heart, thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man? wilt thou

Phil. 1. 15.

Gal. 2. 13.

Iohn 10.

Gal. 1.

- thou reach the truth? thou sayest we know that already: but yet thou wilt labour with vs, and preach together. It is spoken like a friend, why then canst thou not ioyne thy selfe with the disciples? Why doth not the spirit put into their hearts to receiue thee? If god had sent thee to vs, no doubt he would haue sent vs to thee, that as many as be elected, might beleue; for so did the Iewes when *Peter* came: and so did the Gentiles where *Paul* preached: and as the Angell warned *Peter* to come, so hee warned *Cornelius* to send.
- Act. 14.* Surely the Lord will do nothing, but he reuealeth his secrets to his seruants and Prophets. Amongst the people, some said he is *Elias*, some *Iohn Baptist*, some a Prophet; but the disciples had him strait before he told them, Thou art the son of the liuing God, For the spirits of the Prophets are subiect to the Prophets: so saith *Paul* which had the spirit of God: my sheepe know my voyce (saith Christ) but a stranger they will not follow. What Prophet is he that the spirit brooketh not, & the elect do not beleue? It is I, saith *Elias*, and none else: God grant that neuer false Prophet find more credit.
- Mat. 17. 12.* But you pretende your time is not yet come &c. Nay *Elias*, your time is past, you were filled with the holy Ghost from your mothers wombe, and doe ye not yet beleue, or is not your time yet come, wherein men shall beleue you? Why then do you speake for credite before your time? or why doe you bid vs beleue you? I am weary of these tales, and haue bene too long in reprobuing that spirite, which I trust no brother will beleue. Marke therefore, you shall heare, in a word, all which I haue spoken: you which beare witnesse of your selfe, which haue done nothing wonderfull, which speake like other men, which cannot answere in disputation, of whom no Disciple beareth witnesse, of whom no Prophet hath prophesied, whom no Brother hath receiued, which are not in the number of all the tokens; which come without your wedding garment, which prophesie not according to the faith which lead vs from our beleife, which make the Son of man a lier, which construe the simplicity of the Apostles, in parables, and figures, which confesse the

the Scribes, and denie Christ, which presume Christ did not respect the prophesie, which come before you be bidden, which come in at the wrong dore, which come to prophesie when the Prophets are gone, which thinke not as the Apostles did, which vnderstand not Christ as his disciples, which make the spirit prophesie names, which were not called *Elias* from your birth, whose Angell speakes to none but your selfe, which claime your calling from the prophesie of the old testament fulfilled before Christ, which haue not the tokens which follow them that beleeue, which come to destroy, whose father is accursed, which priuledge your countrey aboue all the promises that were granted to Christ, which teach false doctrine, which peruert the text of the Scripture, which prophesie of things when they are past, which speake darkely to diuers senses, which cast your self in your own sayings, which proclaime who can accuse me of sin, which glory of your selfe aboue that which all men see in you, which will be wiser then the wisest, and more righteous then hee which is a chosen man after Gods owne heart, which rise in these suspicious daies, which make a shew of holines, which confesse truths to infer lies, which cannot ioyne your selfe to the disciples: What, are you a true Prophet or a false? if these be the marks of a true Prophet, how shall we trie spirits of Satan? our religion taketh these for the marks of a false Prophet. *Elias* saith, we beleeue the truth: therefore he which takes *Elias* with all these marks for a true Prophet, by *Elias* owne sentence, is in a wrong beleeef: let vs therefore keep the profession of our hope without waucring, for he is faithfull that promised, Be not suddenly moued from your minde, nor troubled, neither by spirit, neither by word, neither by letter as it were from vs. If a dreamer or prophet rise amongst you, and giue you a signe or wonder, and the same signe come to passe, and he notwithstanding say, let vs go another way: ye shall not hearken vnto his words, for the Lord proueth you to know whether you loue him with all your heart. The Prophet, at whom *Serabon* stretched out his hand, was charged by word from heauen, neither to eate, nor drinke, nor

Heb. 10. 23.

2. Thes. 2. 2

Deut. 13. 1.

1. King. 13.

turne againe the same way he came, but hee was gone, a man of Bethel ouertook him, and said: I am a Prophet also as thou art, and an Angell spake vnto me, bring him againe to thy house, and let him eate and drinke with thee, but he lied vnto him, yet hee went with him, and did eate: but as they sate at the table, the Lord spake to the man of Bethel, because thou hast not done as the Lord commanded thee, but turned againe and eaten, thou shalt not come home to bee buried with thy fathers. And as hee was gone, a Lion met him by the way, and slew him. God spake once to *Balaam*, but *Balaam* besought God, to speake vnto him againe, and so the foolish Prophet was rebuked of his Affe, because hee tempted God to alter his commandement. How long looke we after deceiufull signes? how long haule wee betweene two opinions? If the Apostles speake the truth, beleue them, if *Elias* speake the trueth, heare him: a Prentisee in Mansfield calleth himselfe *Elias*: but *Thomas* will not beleue, how shall *Thomas* be made to beleue? Put to thy hand *Thomas*, and feele my wound. So shew me thy testimony *Elias*, let me feele your heart, let me see your workes, let mee heare your faith, your wisdom, your knowledge, and what you can foretell to come: If you will not come to this reckoning, then I say no more, but warne all men to beware. If I had not knowne the truth, I would haue thought this man had spoken truth.

God is my witnesse, I haue suffered the Spirit to speake vnto thee, because I seeke thy conuersion, but if thou wilt not returne, while mercy is ready, I bring thee sorrowfull tidings, when Satan shall not helpe thee, the racke must proue this doctrine: wilt thou heape God, and the diuell, and man vpon thee all at once? O wretched creature, and miserable Prophet, who is able to sustaine? My sonne (saith *Salomon*) if thy heart be wise, my heart shall reioyce, and I will be glad over thee: so I, which haue gone thus far, to bring thee vnto Christ, if thy portion be amongst the righteous, and thou hast an houre yet wherein thou shalt be called, if thou canst goe with mee, and it may please the diuine providence to call

call thee at my voyce: I will sing praises, I will giue thanks, I will say vnto my soule in all her troubles, Reioyce my soule, remember since thou prayedst for *Elias*, and the Lord heard thee out of his holy Sanctuary, and thy conversion shall not be hid from *Israel*: pittie thy selfe before the day of payment, and alwayes remember the sentence of *Gamaliel*, which *Mat. 5. 31.*
 neuer lighted false: If thou be not of God, thou shalt come to nought, and thy end shall be worse then then thy beginning.

I O H N. 12. 48.

The word that I haue spoken, the same shall indge you in the last day.

F I N I S.

D 3

Que.

Questions gathered out of his owne Confession, by Henry Smith; which are yet unanswered.

VV Hether you are sure you shall liue these three yeares, because you say, after three yeares you must preach?

Whether may a man expect visions from God, because you say, for these three yeares you are to looke for more visions?

Whether shall you be able at any time to interpret the truth of the Scripture in all places without error, better then all the Doctors?

One of your sentences saith, you shall liue chaste in wedlocke: when must you take a wife? and why should you not rather continue single?

Whether there hath beene neither pestilence, nor dearth, nor warre, nor earthquake in your countrey these five yeares, nor shall be any time of your continuance there, because the Angell so promised? is this more then euer was granted to Christ?

What Bible or translation meane you when you say, this Bible is truly translated?

Whether it be necessary to saluation, to beleue all the articles of the Creede?

Whether any man since the Apostles, did stand so right in the whole doctrine of the Scripture, that hee did hold and beleue the true interpretation of all the words and sayings through all the Prophets, and Apostles in all the Bible?

Whether predestination, election, &c. are to be preached vnto lay men? What free-will had Adam, and what free-will remaineth vnto vs?

What Scriptures are canonical, & which are not canonical. Whether

Whether a man may marrie his childe with a Papist or other heretike, hoping to conuert him?

Whether Ministers should haue liuings or stipends?

Whether, in some cases, a Minister may not be non-resident?

Whether Heretickes, liuing to themselues, without corrupting others, are to be punished with death?

Whether Saran knoweth the inward thoughts, further then by the outward habit of the body, and whether he can reade and say, *Verbum caro factum est.*

Whether Christ was, or is, or shall be knowne, and preached vnto all nations of the world?

Where is hell? and what shall be the manner of punishment there to the reprobate?

What thinke you of the Antipodes, and those monstrous people which liue in *Asia*, and of monsters in generall?

What thinke you of that saying of Christ, This day shalt thou be with me in Paradise? what kinde of place is this; and where: and to what purpose now it serueth, and whether it was a materiall Apple that *Adam* did eate?

How esteeme you of Astronomie, Physiognomie, Palmistrie, casting of a figure, of musicke in the Church, &c.

What think you of our Common prayer book, & Letany?

What esteeme you of Fairies, Hobgoblins, &c. Whether their mony be true, and how they haue it?

Whether should one meaning to be a Preacher, first study the Arts, or else study nothing but Diuinity, as you haue done?

Whether the font, surplesses, cappes, tippets, belles, holydaies, fasting daies, and such like ceremonies, are better obserued, or omitted?

Whether they which are called Protestants, or those whom we call Puritans, be of the purest religion, and most reformed to the primitive Church?

What is meant by the Prison in *Peter*, whether Christ descended in spirit.

Whether our ioyes in heauen shall be, to all equall, and the

the tormentes in hell, to euery one alike? and whether wee shall see, and know one another.

Where was the soule of *Lazarus*, while his body was in the graue?

Whether *Elizus* cursing the little children, did not sin. At what age and stature shall all rise in the resurrection? and whether the wounds and scars shall remaine in our bodies glorified.

What thinke ye of the Scribes in the third of *Marke*, that said Christ had an vncleane spirit, and casted out diuels by *Belzebub*, did they not sinne against the holy Ghost?

Whether images bee in no respect tolerable, and whether a man, remembreing Christ by seeing the crosse, doth sinne.

Which is the greatest sinne that reigneth this day in England?

How is the soule created in man, and when it commeth, and how, or in what part is it placed in the body?

In what estate shall the Sunne, and Moone, the heauens, and elements be after the last day, when there shall be no creature vpon earth?

What thinke you of playes, and representing diuine matters, as in pageants?

Whether all things amongst the faithfull Christians ought to be common? *Acts 4. 32.*

What do you thinke concerning the bishopping of children?

What Citie is described of *Iohn* in the seuenteenth of his Reuelation?

Whether did the Apostles know sufficiently their saluation, before Christ died and rose againe?

Answer to ettery point, or yeeld.

Henry Smith of Husbands Borewell, at the commaundement of the right worshipfull his Vncle, Master Brian Cane, high Sherife of Leicester-shire.

FINIS.